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where the notes affirm, I think wrongly, that *δίκη καὶ βλάβη* must mean "the just punishment;" 506: οὐ βέβαι', ἂ τλάμων; 521: τίς δὲ μηδὲν ἐν φάει (= μηθὲν ἐμφανές) καρδίαν ἄν' (ἔτι) τρέων. In 516 (τὸ δεινὸν εἶ) εἶ is taken with δὲ μένει below. On 585-608 the number of the chorus is fixed at twelve. On 429 ff. it is argued that Aeschylus, like Plato, objects to the evidential oath on principle and not merely to its application in a case where the issue depends on the intention not on the act. Accordingly εὐθείαν (δίκην) 433 is said to be simply the antithesis of σκολιάν. Athena does not vote but merely announces that if the votes are evenly divided her voice will decide for the defendant. In 735 therefore τῇνδε refers to the preceding line and is not to be taken deictically of the ψήφος.

PAUL SHOREY

Der griechische Alexanderroman. VON ADOLF AUSFELD; nach des Verfassers Tode herausgegeben VON WILHELM KROLL. Leipzig: Teubner, 1907. Pp. xi + 253. M. 8.

Ausfeld's work on the Greek romance of Alexander the Great was left unfinished at his untimely death; and we owe it to the piety of Ulrich Bernays and the co-operation of Wilhelm Kroll that the manuscript was finished, corrected, and abridged for publication.

The book contains a statement of the manuscript relations which make it possible to establish the third-century A. D. text (pp. 8-28), a translation of this text (pp. 30-122), and a detailed historical commentary upon it (pp. 122-213). Single brackets are used in the translation to segregate what, in Ausfeld's judgment, is the story proper from the accretions which had been made before the end of the third century A. D.; double brackets to mark off passages interpolated in the accretions previous to that time. The original thus appears to have been a fairly well-written and self-consistent popular history which was composed in Alexandria at the time of the fifth Ptolemy. Into this narrative some ignorant but pretentious persons probably of the age of the Severi set letters, especially of Alexander and Aristotle, and, besides other episodes—such as a visit to Kandake, Queen of the Ethiopians—the description of a campaign in Greece which was undertaken by Alexander after he had overrun Rome, Carthage, Egypt, and Phoenicia, but before he had defeated Darius. The chief arguments for the analysis thus made are set forth by Ausfeld in a number of concluding essays (pp. 213-53).

The author has sought everywhere to establish real or reported facts as the points of departure for such incidents and episodes in the romance as are not mere errors of composition; and he holds the attitude and bias of Ptolemaic Alexandria mainly responsible for the shape these facts finally assumed. He has thus completed a necessary preliminary task, and obtained the convincing results that the book drew largely from the most

sensational histories of Alexander's achievements, and possesses a perceptible Ptolemaic flavor. It, accordingly, sought, or affected to seek, a reputation for veracity; but whether this was a genuine ambition, or a literary artifice, Ausfeld might have determined differently, had he lived to finish his work. He might then have trusted less in the good faith of the writer's sources; that is to say, given more weight in them to imaginative literature, to Schwartz's historical romances, or to Reitzenstein's *Aretalogie*, if not to Rohde's oriental folk-tales. He might even have come to feel less confidence about the separate existence and personality of any of the elements perceptible in the third-century A. D. text. As it is, his book is valuable to students of mediaeval and ancient literature in that it makes accessible for the first time a reliable interpretation of a work, which, translated, with adaptations, into Latin, Armenian, Syriac, Persian, Arabic, Ethiopian, Coptic, and practically every language of mediaeval Europe, was once known and popular from Naishapûr to Nabata, from England to little Russia.

W. S. FERGUSON

C. Suetoni Tranquilli de Vita Caesarum Libri VIII. Recensuit
MAXIMILIANUS IHM. Leipzig: Teubner, 1907. Pp. lxxvi +
376. M. 12.

This edition marks an advance over the edition of Roth, which, in spite of its shortcomings, has hitherto furnished the standard text of the author. Ihm has made use of a greater number of MSS than did Roth, has collated them more accurately, and in his text has frequently returned to the readings of the better MSS, discarding the conjectures of earlier editors, a method of procedure which might well have been carried to even greater length than it has been.

Ihm follows Traube in regarding as the archetype of the existing MSS the lost Fuldensis, written probably in rustic capitals, and used by Einhard in the preparation of the life of Charlemagne. This MS was loaned to Lupus Servatus, abbot of Ferrières, or a transcript of it was sent to him about 844, and is the source from which the numerous French MSS of the lives are derived, the Memmianus s. IX, written at Tours, the oldest and best of our MSS, being, perhaps, a direct copy of the transcript. Two other MSS, showing resemblances to the Memmianus but also divergences which make it unlikely that they were copied directly from the same MS as the Memmianus, are the Gudianus s. XI, the value of which is questioned by Ihm who doubts whether its superior readings were derived from the archetype, and the incomplete Vaticanus 1904, s. XI-XII, more accurate than the Gudianus but representing a copy of the transcript of the Fuldensis differing from the Memmianus. From a lost MS closely related to the Vaticanus Ihm derives a class